

The Faithful Steward

A Newsletter of the Holy Orthodox Church in North America

Life and Times of Saint Dunstan: Last Orthodox Archbishop of Canterbury

by Father David Belden

I wish to dedicate this paper to the glory of God and to the honor of St. Dunstan, Abbot of Glastonbury, and last great Archbishop of Canterbury, special patron Saint of the “Orthodox Presence in Toronto’s West End.”

Britain had been Orthodox for almost a thousand years before the conversion of Russia by St. Vladimir in the year 988, having been brought to the Orthodox Faith by St. Joseph of Arimathea. St. Dunstan became abbot of the great monastery at Glastonbury, a place made holy, the Tradition says, by the planting and flowering of the staff of St. Joseph—the Glastonbury Thorn. The Thorn continues to flower today on the Julian Calendar Christmas.

It is interesting to me that Britain began to lose the Orthodox Faith, having possessed it for a thousand years, precisely at the time that Russia was being converted to it.

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The Apocrypha

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Did the Apostle Thomas write a Gospel?

The Evangelist Luke begins his Gospel with a noteworthy remark:

Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word.

Certain men distorted the teaching of the Faith that the Gospel of St. Luke “set forth in order.” They presented variations of the events or invented their own events, products of their own imagination, fabricating episodes that never really happened. In this way

they made their own Gospels, pseudo-gospels, commonly known as the Apocryphal Gospels (from the Greek word for hidden or secret). They intermingled their own doctrines with Christian truths, or gave them “captivating” titles, usually ascribing them to a certain Apostle or Saint. These are called the pseudepigrapha, that is, writings with falsely-ascribed authorship. Such are the so-called *Gospel According to Thomas*, the so-called Apocalypses of Abraham, Isaac, Jacob, and of the Theotokos, the apocryphal books of Elias, Jeremiah and Enoch, the *Ascension of Esaias*, etc.

Many ancient iconographers and hymnographers presented scenes which had been handed down to us by tradition. These individuals did not take anything from the Apocrypha. Scattered in temples and monasteries, in portable icons and in frescos, and in countless manuscripts, dispersed throughout the whole Byzantine (Roman) Empire, the texts which recorded those events were, in fact, a genuine possession of the Church. The scenes they depicted are not recorded in the canonical books of the Holy Scriptures. The pious and the saints lived and experienced them. The so-called Apocryphal Gospels, the pseudo-gospels, simply “hijacked” these authentic events and assumed them for their

own “tradition” and recorded, in a selective fashion, the things that belonged to the people of God, so that they might teach their own beliefs under the veil of gospel truth.

The Apocryphal books have been condemned by the Church because they contain blasphemies and heresies. It is forbidden to read the contents of the Apocrypha in Church, precisely because they have been written “for the deception and seduction of the simple.”¹ “They destroy the souls of them who do not know a great deal about the Faith and are guileless,” says St. Cyril of Jerusalem, and he adds with emphasis, “Do not read them.”²

But a certain misapprehension has developed here. The Church, in refuting the various heretical beliefs in the Apocryphal writings, does not, on the other hand, condemn the truths contained therein. That is to say, the Church does not forbid those things which the authors of the Apocrypha “stole” from Her, that is, known truths that have been incorporated into the pseudo-gospels; rather, the Church condemns the heresies which the pseudo-gospels preach.

From certain contemporaries, you sometimes hear an undiscerning generalization. They consider that the acceptable and upright things contained in the apocryphal books are of the same value as those things that should be rejected. The truth is thrown out together with the lie, or according to the proverb, “the baby is thrown out with the bath water.” They accuse the Orthodox of being “believers in the Apocrypha,” because they make use of some of the contents in the Apocrypha, which, in fact, originally belonged to the Orthodox Catholic Church.

Truths are not to be rejected simply because they have been inserted into the texts of the Apocrypha. It is the erroneous, blasphemous and heretical contents that must be rejected.

For example, in his epistles, the Apostle Paul often quotes texts which are found in the so-called apocryphal books ascribed to Moses, Jeremiah, and others. That apostolic phrase, “Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (1 Cor. 2:9) is found only in the so-called apocryphal writings attributed to the Prophet Elias, as St. Photius the Great points out.³ St. Paul’s well-known phrase in his epistle to the Galatians, “For in Christ Jesus neither circumcision availeth any thing, nor

uncircumcision, but a new creature” (6:15) is found almost word for word, in the *Apocalypse of Moses*.⁴

Is the Apostle of the nations, then, a believer in the Apocrypha?

Another of Christ’s disciples, one of the twelve, the Apostle Jude, in his epistle (14-15) quotes a written text that has been preserved only in the Apocryphal book of Enoch.⁵ Also, from the epistle of the same Apostle, the passage where the Archangel Michael disputes with the devil (Jude 9), is found only in the *Apocalypse of Moses*.⁶

Is this Apostle also a believer in the apocryphal books?

It is not only the Apostles who quote the Apocrypha. An entire choir of Holy Fathers, such as St. Epiphanius of Cyprus, St. John of Damascus, St. Gregory of Nyssa, St. Gregory Palamas, St. George of Nicomedia, St. Cosmas of Aetolia and others, make reference to texts that, although they belong to the Tradition of the Church, have been preserved also in the Apocrypha, or only in the Apocrypha.

St. Gregory of Nyssa, in his *Homily on the Nativity of Christ*, relates “an apocryphal account” about the Theotokos, which, according to St. Gregory, is verified by the Theotokos’ own words.⁷

Who in his right mind would label the Holy Fathers as believers in the Apocrypha?

The Synod of 1722 uses an argument against the Roman Catholics from the *Pseudo-Clementine writings*, which have been characterized as apocryphal.⁸ As St. Photius the Great relates, the *Pseudo-Clementine writings* are filled with innumerable improprieties and unreserved blasphemy against the Son, in agreement with the heresy of Arius.⁹ But the particular reference that the Synod of 1722 invokes is a reputable and well-known position of the Church, and the Synod makes correct use of it.

Who would be so audacious as to characterize the Fathers of the Synod, as believers in the Apocrypha?

Also, in the *Synaxarion* of the Saints, there are narrations that are found only in the Apocrypha, such as the narration about the Prophet Esaias and his death, being sawn asunder. Also, the prayer of Joachim and Anna in the garden, the Entrance of the Virgin into the Temple, the birth of Christ in the cave, the scene of the washing of Christ, the Dormition of the Theotokos, the Apostles who are carried with clouds so that they might be present, prayer towards the east, temples that

face towards the east, the teaching that the Theotokos remained ever-virgin and brought forth without travail, and so many other teachings and iconographic or theological themes, comprise an unbroken and ancient Tradition of the Church, even though they are not mentioned in the canonical books of the Church. It must be understood that whatever is found in the pseudo-writings and the apocryphal and pseudepigraphical books is not a possession and copyright of their heretical authors; it is not by canon or definition condemned only because it is found there. It is not forbidden fruit for us. Rather it is a case of plagiarism by the heretics, because of their ancient custom of mingling “poison with honey.”¹⁰

We have the responsibility to discern the genuine from the counterfeit, to separate true gold from the cheap imitation, the wheat from the tares.¹¹ Indeed, we should be careful to appropriate for ourselves what the heretics stole or seized in secret.¹² The criterion for distinguishing the truth from falsehood is the Holy Tradition of the Church. Bishop Serapion, who studied the heretical, so-called *Gospel of Peter*, says that the greater part of its contents were Orthodox; only a few points were to be rejected, which he pointed out for the faithful.¹³

Here is an example and proof from history that the Church always used what was true, and good and useful, no matter if it had been recorded by an enemy; the objectivity of the truth was the only prerequisite.

“Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle” (II Thessalonians 2:15).

Endnotes

¹ See 60th Apostolic Canon and its interpretation. The historian Eusebius relates that in consequence of the aforementioned *Gospel of St. Peter*, Christians of one community “fell into heterodox teachings,” *Church History* VI, 12, 2.

² *Catechism* 4:35-36 (In Greek).

³ St. Photius the Great, *Greek Church Fathers* 3, 81-83.

⁴ St. Photius the Great, *Ibid.* p. 83.

⁵ *Apocalypse of Enoch* 1, 9.

⁶ St. Photius the Great, *Ibid.* p. 81-83.

⁷ *Greek Church Fathers* 10, 344-356: “This utterance of Mary is a demonstration of the things narrated obscurely.”

⁸ John Karmiris, *Dogmatic and Symbolic Records*, vol. 2, 1953, p. 825 (in Greek).

⁹ St. Photius the Great, *Amphilochia* 112, 113 / *Greek Church Fathers* 5, 431 (in Greek)

¹⁰ By mistake, virtually the whole work, *The Acts of John*,

(*Corpus Christianorum Series Apocryphorum* 1, *Acta Iohannis*, Brepols-Turnhot, 1983, has been inserted into recent *Synaxaria*, and also into the *Synaxarion* of St. Nicodemus of the Holy Mountain. This legendary life of St. John the Evangelist has, however, been condemned in the 5th Act of the Seventh Ecumenical Council. The Council ruled that “the entirety of this text is against the Gospel,” and it recommends that it should be consigned to the fire (*Acts, Labbe* 8, 1012 C-1013 E). In addition, St. Photius the Great says that “it is filled with foolishness,” “idle-chatter,” and is “the mother and well-spring of every heresy” (*Myriobiblos*, 114). It is, indeed, worthy of wonder how St. Nicodemus could have included this work in his *Synaxarion*, even though, in *The Rudder*, he writes the following about the Apocrypha: “Whosoever desires to publish these falsely-named books and to place them into churches to be read in the hearing of all as something sacred ... let him be deposed.” (Interpretation of the 60th Apostolic Canon. In a footnote on the same Canon, the following exhortation may be found: “Be earnest in hindering the Christians from reading these impious books.”) St. Gregory of Nyssa, *Homily on the Nativity of Christ*, in referring to the story of Joachim and Anna writes: “Let us see the new sight, how the Virgin exults in the birth, how the unwedded one suckles the infant. But first let us hear from those who record her history who she is and whence she came. Thus, I heard an apocryphal account [Ed. note: i.e., the *Protoevangelium of James*], adducing the narrative concerning her as follows: The father of the Virgin was prominent by his strict way of life according to the Law, and well known for great nobility, but he grew old in life childless, because his wife was not able to bear children....” [Translated by Elizabeth Dunlop]. St. Cyril of Alexandria: “For that which proceeds from the mouth of God is not to be wholly rejected just because those who do not know how to interpret correctly have laid hold of it; rather, since it is edifying, it should be a source of help and nourishment for you. For, by rightly interpreting the Faith, which is sometimes foolishly understood by [the heretics], not only are we *not* refuted by them, but rather we are all the more strengthened in overturning their heresy.” *Migne PG* 73, 13 BC.

¹¹ “If we are able to extract something good from those outside, it is not forbidden. Let us become approved bankers, gathering the genuine and pure gold and discarding the counterfeit.” St. John of Damascus, *Migne PG* 94, 1177 B.

¹² St. Athanasius the Great, *Festal Epistle* 39: “it is clear that ... they took them secretly.”

¹³ Eusebius, *Church History* (VI, 12, 6): “and we find many things in accordance with the true doctrine of the Saviour, but some things added to that doctrine, which we have pointed out for you farther on.”

Icon Credit

Holy Transfiguration Monastery, Brookline, MA.

(Continued from page 1.)

Less than a hundred years after the death of St. Dunstan, in the year 1066, (a date I always used to confuse with 1054, the date of the great schism between East and West) there occurred one of the great events in English history; the Norman Conquest. All aspects of English society felt the force of the Conquest, and not least of all the Church.

The Conquest did not mark the demise of the character, traditions, and practices of the Anglo-Saxon Church; but she was brought into the sphere of the western, continental Church. From the fifth century on, in the Western Church marriage had been forbidden to the clergy. Clerical marriage was a burning issue in the time of St. Dunstan, because the canons regarding the marriage of clergy were largely ignored in England, which was more Orthodox than the rest of the West. Those who tried to enforce celibacy met with little success; clerical marriage continued especially among the rural clergy until the eleventh century. The monastic ideal of chastity, however, suited to the more zealous churchmen of that age, was at total variance with the outlook of life of many types of useful citizens and public servants who were then, as a matter of course, numbered among the clergy. To prevent almost all educated men from having wives and children scarcely tended to improve the breed of the race, and had lamentable results upon its moral standards. Though the reformers tended to accuse priests who were not celibate of living disreputable lives with one woman after another, there is evidence that married clergy in the countryside were held in respect and spoken of as married.¹

It would be accurate to say that the Church in England lacked more culture, learning, and discipline prior to the time of St. Dunstan than the Norman Conquest. The Normans found a greatly reformed Church in England. Until their coming, the English Church had been described as insular and detached from the mainstream of continental Church life. This, I contend, is what made her Orthodox. With the coming of the Normans, the way was paved for the capitulation of the English Church to papalism.

The English Church of the late Saxon period was in a condition not worse than that of the Church on the continent. The reforms begun by Alfred the Great served to prepare the way for the extensive reform movement of the tenth century under St. Dunstan, which saw a revival not only of discipline, but of learning and culture as well. The standards of the English Church in the tenth century were equal to, and in some areas surpassed, those of the continental Church. So deep and widespread were these reforms, that they carried the Church through the opening years of the eleventh century, right up until the time of the great schism of 1054 between East and West, while many of the characteristics of the late Anglo-Saxon Orthodox Church in England survived the Norman Conquest itself.

This was the situation of the English Church at the time

of the birth of St. Dunstan in 909. But let us return to an earlier period. That the organization of the Church planted in England by St. Joseph of Arimathea and St. Aristobolus was well advanced by the fourth century is attested to by the presence of three English bishops at the Council of Arles AD 314.

For the English Church historian, Margaret Deanesly, the three foremost cultural groups that came together to form the pre-conquest Church in Britain were the Celtic tradition of Roman Gaul; the Christianity of the Picts represented by the great abbeys of Lindisfarne in the East and Iona in the West and their holy fathers Sts. Cuthbert, Aidan, Finan, Cedd, and others (whose icons we are happy to possess); but by far the most important is the Greco-Roman culture of the undivided Church.

The Viking invasions of the British Isles during those early years pressed hard on the Christian community and limited Christian influence to the westernmost areas. Faced with survival itself, it is hardly to be wondered that the English Church did not do more in the way of missionary work.

A planned program for the conversion of the Anglo-Saxons was to be initiated by St. Gregory Dialogos who sent St. Augustine to be the first Archbishop of Canterbury after seeing British youths in the market place at Rome and exclaiming: *Non Angli, sed angeli* [Not Angles, but angels]. This was in 597. St. Gregory Dialogos was unaware of the survival in England of a native Episcopate and the confrontation between St. Augustine and the Celtic bishops resulted in the Council of Whitby in the year 663. This Council was held to determine whether the Latin or Celtic date for Pascha would be observed. When the Synod decided in favor of the Roman date, a certain degree of unity was achieved between the Celtic and Roman parties. But, as an English historian points out, "If the decision had gone the way of the Celts, the English Church might have permanently become part of Orthodox Christianity, in full communion with the Eastern Church, and avoiding the pitfalls of clerical arrogance so characteristic of Rome and of the post-conquest Church, the root cause of the Protestant Reformation."²

The arrival of St. Theodore of Tarsus at Canterbury in 669 marks yet another milestone in the history of the English Church, for as St. Bede remarks, "Theodore was the first Archbishop whom the entire English Church, both Celtic and Roman, obeyed."³

As well as organizational abilities, Theodore brought with him the Byzantine religious life. The new Archbishop summoned the first general council of the English Church at Hertford in 672. The Anglo-Saxons would continue for a period in separate kingdoms, but the entire Church in Britain was now united under the Archbishopric of Canterbury. And that the English Church should not forget that she was part of a much wider Christian fellowship, St. Theodore summoned his second Synod to meet in Hatfield in 679. At

Hatfield, the Church attested her loyalty to the Orthodox Faith recently brought into danger by the Monothelite heresy. In 690, at the age of 88, St. Theodore died. He had been the first primate of all England, and had given to the Church a degree of unity and self-confidence it had not felt before. His wise leadership gave great strength to the Church. St. Bede writes, "The English churches made greater progress during his pontificate than they had ever done before."⁴

The eighth century witnessed a renaissance of learning and culture described by Professor Deanesly as, "A wonderful age of light and learning."⁵ English scholarship and religious life were firmly planted in Germany by St. Boniface. It was impossible at this time to distinguish the line between Church and State.

In 703, the great abbey of Lindisfarne on the west coast of England was destroyed by the Norse raiders. The monks fled with the relics of St. Cuthbert the abbot, which were later enshrined in the great cathedral at Durham. The Viking raids continued for a hundred years. All segments of English society suffered greatly from these raids, not least of all the clergy, both secular and monastic. By the time King Alfred had secured a peace treaty with the Danes in the late ninth century, the Church was impoverished of lands, wealth, buildings, and leaders, its learning, culture, and discipline crushed. In the tenth century, under St. Dunstan, the Church not only survived, but entered upon an age of reform and renewal which restored her to a central place in the life of the English people.

In the meantime, "the church in England was reduced to little more than the performance by an ill-educated, ill-founded clergy of the essential liturgical and sacramental services in village churches and manor houses."⁶ The bare essentials of monastic life could still be found at Canterbury and Glastonbury.

St. Dunstan was born in 909 and, according to one historian, "we may call him the first Prime Minister, great alike as a statesman, reformer and saint."⁷

When the Saint was still in the womb, his mother went to Church on the feast of the Meeting of the Lord in the Tem-

ple. According to the custom, everyone was holding a lighted candle. Suddenly, all the candles went out. St. Dunstan's mother's candle was rekindled by itself. The amazed congregants took their light from hers. This was taken as a sign that the child she was carrying would be a great light in the Church from whom many others would draw enlightenment and inspiration.

St. Dunstan's childhood home was in Somerset, near the abbey of Glastonbury, where he spent his early youth and received his elementary education. Monastic life had not died out at Glastonbury, where St. Joseph of Arimathea had planted his staff. The young Dunstan studied here and also learned from Irish pilgrims who came to venerate the tomb of St. Patrick.

Besides his religious studies, St. Dunstan cultivated the arts of metal-working, painting, and playing the harp. One day, he was invited to the house of a certain noblewoman named Aethelwynn. As they sat at supper, the harp which was hanging on the wall, far from the reach of any visible hand, spontaneously began to play a hymn. Everyone was amazed at this miracle, wondering what it could mean.

In 923, Archbishop Plegmund of Canterbury reposed in the Lord and was succeeded by Dunstan's uncle, Athelm, the Bishop of Wells. St. Dunstan's uncle invited him to stay with him at Canterbury, and the Saint accepted. Archbishop Athelm foresaw the future greatness of his nephew, and introduced him to King Athelstan who showed him great favor.

Certain companions and relatives became jealous of Dunstan's success at court, and accused him to the king of practicing black magic. The Saint did not falter, but remembered the words of the psalmist David, "Unjust witnesses are risen up against me, and injustice hath lied to itself." He placed before his spiritual eyes the promise of Christ, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in Heaven." Shortly after this, the Saint went to stay



with another relative of his: St. Alphege, Bishop of Winchester. Alphege several times asked Dunstan to become a monk, but he refused, pleading that he wanted to marry. Then the bishop prayed to the Lord that the young man would pay heed to his request. St. Dunstan accepted monastic tonsure. St. Alphege also ordained Dunstan to the priesthood and sent him back to Glastonbury. There he built himself a very narrow cell in which to fast and pray. He also made church bells and other church ornaments. In England he is the patron saint of bell-ringers, musicians, and metal craftsmen. Legend relates that as St. Dunstan was working at his forge, the devil appeared to him as a beautiful and seductive woman. Seeing through the guise, St. Dunstan grabbed his red hot tongs from the anvil and tweaked the devil's nose. The tongs remain his symbol to this day.

Deacon Wulfred was a close friend of the Saint. Not long after he died, Wulfred appeared to Dunstan and revealed to him many heavenly mysteries, as well as the whole course of his future life. When St. Dunstan asked for a sign whereby he could be assured of the truth of these revelations, Wulfred led him to the cemetery, and pointing to an unused lot, said, "You will know that what I said is true from the fact that in three days a priest will be buried here, although he has not yet fallen ill." On awaking, Dunstan related the prophecy to some others, and as they were coming back from the cemetery, the chaplain of a very religious noblewoman named Ethelfleda came up and asked for that plot for his burial. Shortly after, he sickened and died. Within three days he was buried on that very spot.

In 953, Bishop Ethelgar of Crediton died, whereupon King Edred tried to persuade the Saint to accept the vacant see. But he refused the episcopate, not wishing to desert the king whom he loved. The king then asked his mother to intercede. So she invited him to a royal banquet and again put forward the same proposal. But he replied, "I ask you, lady, not to ask me this again; for I tell you truly: I must not be made a bishop during the lifetime of your son, the king."

The Lord, however, was not pleased by the Saint's refusal, as was revealed to him in a vision. That night he saw himself returning from a pilgrimage to the Apostles' tombs in Rome. Then St. Peter and his fellow Apostles Paul and Andrew approached him. Each held in his hand a sword, which they proceeded to offer him. On Peter's sword were inscribed the words, "In the beginning was the Word, and the Word was with God, and the Word was God." Then Andrew sang sweetly from the Gospel, "Take my yoke upon you, for I am meek and lowly of heart, and ye shall find rest unto your souls." Peter then raised a staff which he held in his hand and struck Dunstan lightly on the palm saying, "Take this as a warning not to refuse the yoke of the Lord in the future." In the morning, he recounted his vision to the King who said, "Since the swords you took up with the Apostles' blessing are the weapons of the Holy Spirit, you can be quite certain that

through the sword given you by the blessed Peter and inscribed with the word of God, you are to receive the Archbishopric from Heaven." As for the other swords, that given by St. Paul may signify the See of London, whose cathedral church was dedicated to the Apostle, and which Dunstan held for a short period before he became archbishop. And that of St. Andrew may signify the See of Rochester, whose Church was dedicated to the First-called and which Dunstan was called upon to defend in his later years.

During the fifteen years St. Dunstan spent as Abbot of Glastonbury, that house became the leading school of monastic life in England. "Men of high birth and eager spirit were once more attracted to the cloister, and from Glastonbury in the following years came a continual stream of abbots and bishops, leaders of the great revival in the Church."⁸

In 956, with the accession of Eadwig, the Saint was forced to flee to the continent. The turning point for the reform movement was in 959, when Edgar assumed the throne of Wessex, and whose reign gave to the reformers a ruler who was both willing and anxious to support them in all their endeavors. He immediately recalled Dunstan from the continent and appointed him to Canterbury in 960. St. Dunstan immediately set out spreading the monastic reforms he had initiated at Glastonbury. Already as Bishop of London, he had founded a small monastery of 17 monks at Westminster with St. Wulsin as abbot. Now he appointed his disciples Saints Oswald and Ethelwold, both zealous monks, to the Sees of Worcester and Winchester respectively. Under their vigorous leadership, the south of England was soon covered with Benedictine monasteries.

The Saint cared for his people as a father for his children. As a practical measure, he ordered pegs to be fastened to the drinking jugs in taverns. The space between pegs was half a pint. This reminded people not to drink more than their just measure, and greatly reduced drunkenness and quarrels.

On one occasion, the king asked the Saint to postpone the beginning of the Divine Liturgy until he returned from hunting. The Third Hour was chanted, and the man of God was standing clad in his hierarchical vestments, immersed in tearful prayer. Suddenly he fell into a light slumber and was rapt up to Heaven. There he heard the angels singing, *Kyrie eleison*. Coming to himself, he asked if the king had arrived. The answer was that he had not. Again he prayed and again he was rapt up to Heaven where he heard the last words of the Liturgy being sung by angels. At that moment some clergy ran up to him to tell him that the king had arrived and was anxious for the Liturgy to begin. St. Dunstan replied that he had already been present at the Liturgy and would not celebrate it again that day. He forbade the king to hunt again on the Lord's Day. Then he taught his clergy the *Kyrie eleison* he had heard in the Heavens, and which has come down to us today as the plainsong melody *Kyrie Rex Splendens* or *Kyrie Sancti Dunstani*.

Once a nobleman entered into an uncanonical marriage, and when he refused to renounce it, St. Dunstan excommunicated him. The earl then went to Rome where he obtained from the pope a written order to the archbishop compelling him to allow the marriage. But St. Dunstan was firm as a rock, as his name implies. "I am not to be moved from the authority of my Lord," he said, "even by the threat of death." In this way the Saint demonstrated his truly Orthodox consciousness and freedom from the papist heresy that sought to place the pope's authority above that of the Church's Tradition. Nor did the king persuade him to disobey the King of Kings and Lord of Lords, Jesus Christ. Eventually the nobleman repented and appeared before him barefoot with a candle in his hand, whereupon he was released from his ban.

A time of trouble came upon St. Dunstan with the murder of St. Edward the king and martyr (whose holy relics are the only relics of an English king in the possession of the Orthodox). St. Dunstan was greatly saddened by the death of his beloved spiritual son, and at the coronation of his half brother Ethelred, he prophesied great sorrow for the English people in the coming reign. This prophecy was exactly fulfilled, although not while the Saint himself was alive.

The Saint was constant in prayer and vigil. When the first light of day could be seen, he often applied himself to the correcting of mistakes in manuscripts. During the day he would give his judgment to conflicts between men, resolve quarrels, or support widows, orphans, and strangers in their necessities. He spoke Latin and English, and loved to tell stories from the lives of the Saints. Everyone was enriched by his holy counsel, and during the Divine Liturgy he would pray with eyes and hands directed to Heaven and tears streaming from his cheeks. Thus the whole kingdom and many from overseas were edified by his holiness.

St. Dunstan was the author of the English coronation rite first used for King Edgar in 973 and for all succeeding monarchs up to the present day.

On the eve of the Feast of the Ascension, 998, a monk of Canterbury, Elfgar the Almsgiver, had the following vision. A great host of heavenly beings surrounded St. Dunstan in his cathedral church. On the Feast of the Ascension, St. Dunstan preached in his cathedral for the last time. Then, having said farewell to those who came up to receive his blessing, he felt suddenly weak and took to his bed. He received the Holy Mysteries and commended his spirit to God. Then, giving thanks to God, he began to chant: "He made a remembrance of his wondrous deeds; merciful and compassionate is the Lord; He hath given food to them that fear Him." With these words, he rendered his spirit into the hands of his Creator and rested in peace.

St. Dunstan was buried with great honor at his cathedral, Christ Church, Canterbury. Very soon miracles were being wrought at his tomb. A woman who had been blind for many years was healed after watching and praying at his tomb. A priest was cured of paralysis at the tomb, but a little later,

while he was celebrating and giving thanks to God, he said, "and if there had been no Dunstan, I would still have been cured." Immediately he was struck with his former paralysis, and died not long after. A boy who had been mute and lame from his birth was cured at the tomb of the Saint. "Glory to God in the highest, alleluia," were his first words, and he continued to extol the miracle for the rest of his life. A girl who was blind from birth received her sight and leapt for joy. A man possessed by a demon was freed of his possession at St. Dunstan's tomb.

In the year 1012, a controversy arose as to whether Canterbury or Glastonbury possessed the relics of the Saint. The argument was finally settled in 1508 when the coffin containing the Saint's bones was found in Canterbury Cathedral. The bones were found wrapped in linen and with a very fragrant odor, as of balsam, testifying to the heavenly glory of which the Saint was counted worthy.

On the character and work of St. Dunstan, Professor David Knowles has written, "The sympathetic, receptive nature which in his early manhood made him the friend and guide of so many varied characters, the remarkable strength of his later years, which made him master even of kings, the wisdom and statesmanship which enabled him to be counselor and friend of successive kings and one of the creators of a united England, the gift of artistic creation of the highest order, which is perhaps the most remarkable of all his gifts, and finally, the mature sanctity which in his later years transcended and superseded his other activities and characteristics, all these, revealed to us in this way or that, make Dunstan a figure of singular attractiveness, where the final and lasting impression is one, not of brilliance and fire, but of calm and light."⁹

Through the holy prayers of St. Dunstan, Archbishop of Canterbury, O Saviour, save us. Amen.

Endnotes

¹ Deansly, Margaret. *The Pre-Conquest Church in England*. London: Adam and Charles Black, 1961.

² Godfrey, John. *The Church in Anglo-Saxon England*. Cambridge University Press, 1962.

³ Bede, *Histoly of the English Church and People*. Leo Sherley-Price, Edinburgh: Penguin Books, 1955.

⁴ Ibid.

⁵ Deansly, Margaret. (op. cit.) p. 2.

⁶ Knowles, David. *Medieval England*. Oxford: Clarendon Press, 1958.

⁷ Robinson, J. A. *The Times of St. Dunstan*. Oxford: Clarendon Press, 1923.

⁸ Robinson, J.A. (op. cit) p. 6

⁹ Knowles, David. *Saints and Scholars*. Cambridge University Press, 1962.

Icon Credit

Euphemia Briere

An Autobiography of Father Chrysostomos Larrea

My name is Father Chrysostomos (Victor Raul Larrea Zeña), born in Lima, Peru, November 19, 1947, to my parents Roberto Larrea Bancayan and Rosa Victoria Zeña Roddi. My paternal grandfather was a Euzkaldun (Basque) shepherd and my paternal grandmother was a Peruvian Motxik-Chinese. My maternal grandfather was a navigator of Greek origin (Orthodox believer) and my maternal grandmother was from Chile.

I completed my primary and secondary studies at Abraham Lincoln (Peruvian-North American School), located in Lima, Peru. Following my secondary education, I was enrolled at Cervantes Institute and received a degree as a technical accountant.

Upon finishing at Cervantes Institute, I served in the Peruvian Army. This experience instilled in me self-discipline, honor, and respect, which are qualities that have served me throughout my life and in every situation. Upon my completion of service, I returned home to the northern part of Peru and worked on my father's farm for two years.

Returning to Lima, I worked for Bayer S.A., a German laboratory, for 17 years in different departments, doing my job conscientiously until 1989, when the company left Peru. During my time at Bayer, I studied at the Management Business Peruvian Institute toward a specialty degree in Logistic and Management Small Industry. Following these studies, I took a correspondence course at LaSalle University of Argentina, obtaining a degree in accounting. Once this was completed, I received a certificate of studies in acupuncture and moxotherapy at the Investigation Center of Traditional Peruvian Medicine and Acupuncture.

I was baptized a Roman Catholic. However, I began to have many questions about my faith and went to priests to

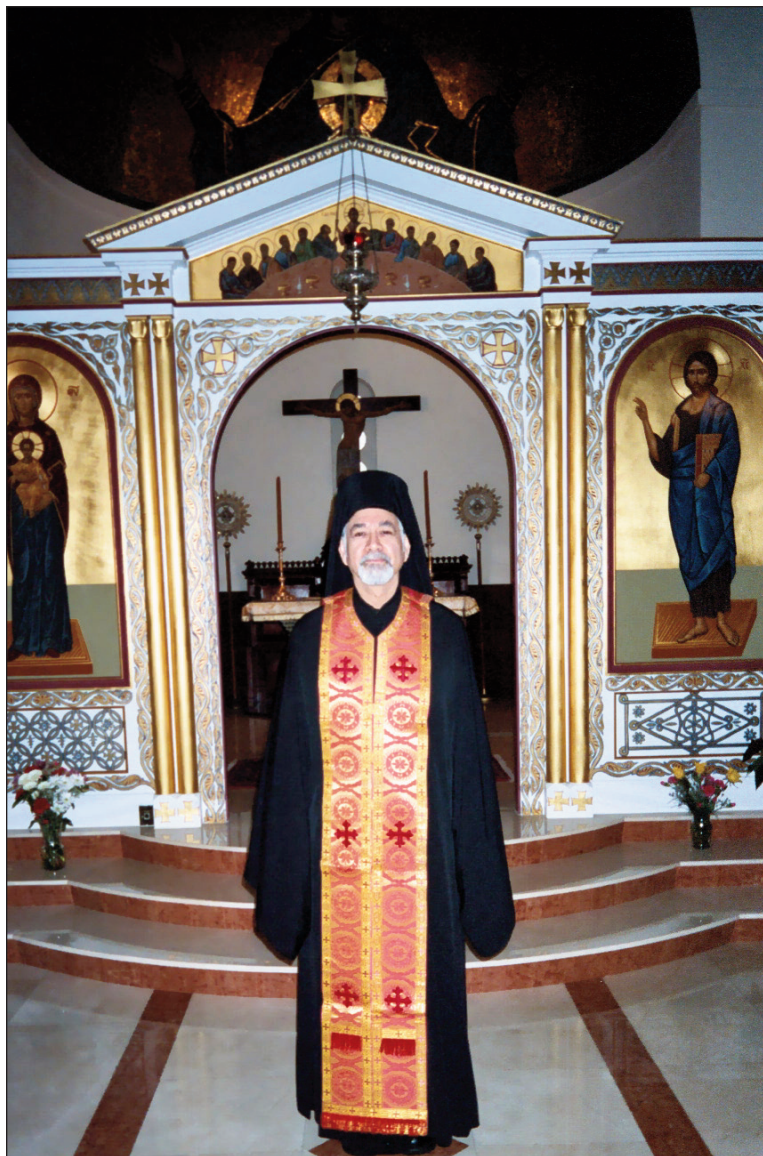
find the answers. Many times I walked away feeling their responses were very insufficient. My desire to learn about the true faith continued to grow in my heart. I was looking for the real Christian foundation and rediscovered it in the Orthodox Church.

In 2003, I began theological studies by correspondence at the St. John Chrysostom Antiochian Orthodox Formation Center of Argentina, and finished my course of studies in theology at the Holy Cross Greek Orthodox School of Theology.

Now, by the grace of God, I am an Orthodox priest in the Real and True Orthodox Church of Christ, always ready to follow His steps with joy and happiness, serving Him and His Holy Church, and to help the people to know our Lord and to reach salvation.

+ Father Chrysostomos
(Victor Raul Larrea Zeña)

By the grace of God, Reverend Priestmonk Chrysostomos Larrea was received by cheirothesia into the Holy Orthodox Church in North America at the beginning of the 2008 Clergy Synaxis in Boston. He came to our Church from the ecumenistic Greek Archdiocese. After a brief stay at Holy Transfiguration Monastery in Brookline, Massachusetts, where he became acquainted with the Typikon and the usages of our Church, he was assigned to our mission parish of the Holy Trinity in Albany, Georgia. God willing, he will also be able to serve at our mission of St. John of Kronstadt in Flagler Beach, Florida, and also, on occasion, at our mission in Guatemala since he speaks Spanish fluently.



Recommended Reading

My beloved Orthodox Christians,

I have just finished reading three valuable and edifying books, and I recommend them highly to you. I believe the last two are available from our HOCNA bookstores.

- 1) *Tornado in a Junkyard, the Relentless Myth of Darwinism*, by James Perloff.
Published by Regina Books in Arlington, Massachusetts.

Address: Regina Books
P. O. Box 191
Arlington, MA 02476-0002

Comments: Besides doing an excellent job of presenting his materials, the author has a great sense of humor. He deals with fossils, mutations, carbon dating, and much more. The last chapter has the typical Protestant slant, and can safely be ignored.

- 2) *The Stones Cry Out—What Archeology Reveals About the Truth of the Bible*, by Randall Price.

Comments: An excellent explanation of biblical archeology's limitations and latest developments.

- 3) *The Sword of the Prophet—The Politically Incorrect Guide to Islam*, by Serge Trifkovic.
Published by Regina Press, and available from Holy Transfiguration Monastery, Brookline, and St. Nectarios Press in Seattle.

Comments: The brutal truth.

These books will quicken your interest and certainly make you more popular. All will want to invite you to their home for dinner so that you can tell them all about the remarkable information these books contain.

In Christ,

✙ Ephraim, Metropolitan

Future Trips with St. Paul's Fellowship of Labor

St. Xenia Parish, Guatemala: January 31–February 8, 2009

St. Peter and Paul Mission Parish, Tucson, AZ: March, 2009

St. Gregory of Sinai Monastery, Kelseyville, CA: March, 2009

New England Tour to Holy Transfiguration Monastery and Holy Nativity Convent, Brookline, MA: August, 2009

Convent of the Meeting of the Lord, Stanwood, WA: Summer, 2009

St. Andrew's-by-the Sea, Bahamas: December, 2009

Contact St. Paul's Fellowship of Labor by calling (814) 386-5254 or by emailing thespfl@gmail.com.

Axios!

Father Deacon David was born in May of 1951 to Glenn and Patricia Ruffner of Greensburg, PA. Later that same year, he was baptized into the United Methodist Church. In 1962 David and his younger brother and sister tagged along with his parents to Southern California where they started a new life free of winter's cold and snow. David involved himself in the school music program, athletics and scouting. After graduating from high school in June of 1969, he started college and soon after was chrismated a Roman Catholic. At the tender age of twenty, he married a cradle Roman Catholic and four years later moved his fledgling family to Denver, CO where he finished his college education. In 1983 the marriage failed and then five years later, he packed his bags for a one-way trip back to Southern California where he continued his education and was hired by a west coast-based airline. After a short stint in Long Beach, CA, he transferred to Seattle, WA in early 1989. A little over a year later he transferred again: this time to Anchorage, AK. After experiencing what seemed to be five years of arctic winter darkness and cold, David transferred back to Seattle in 1991.

During all the miles traveled, a spiritual awakening was slowly transforming his life and he came to the conclusion that the Roman Catholic Church lacked a spiritual dimension he yearned to embrace. After attending different Western Rite churches, a co-worker mentioned the Orthodox Church. The first Divine Liturgies he attended were in a church under the juris-

diction of the Greek Orthodox Archdiocese. Both the clergy and the faithful were very nice but David soon realized that spiritually, it was similar to Roman Catholicism. Literally turning to the phone book, he found an Orthodox Church in North Seattle. As soon as he entered St. Nectarios Orthodox Church, he instantly knew the Holy Spirit had led him home to the true Church where ancient, holy tradition and Scripture were readily apparent in the services, clergy and the faithful.

David began his conversion under Fr. Neketas' guidance and in May of 1997, his immediate family along with his sponsor, Wladyslaw Pieczatkowski witnessed him received into the One, Holy, Catholic, and

Apostolic Church by the Holy Mystery of Baptism, served by Metropolitan Ephraim, Fr. Neketas, Fr. Ihnat and Fr. Barsanuphius. The following year, Wladyslaw and he became pilgrims with their journey to the Holy Land. David became an Ecclesiarch in 2003 and then late in 2006, he accepted an offer to assist Fr. John Fleser at St. Philaret Diocese House in Roslindale, MA. So early in 2007, David retired and, once more, packed his bags destined this time for

Boston, MA. In 2008, on the Feast of the Great Martyr Saint Demetrius, at the Pillars of Orthodoxy Church in Carlisle, PA, by the grace and mercy of our Saviour, he was ordained into the Diaconate by Bishop Demetrius. Father Deacon David has four children and seven grandchildren.



Bishop Demetrius and newly-ordained Deacon David Ruffner

Axios!

I was born in Boston, MA on July 11/24, 1974. My parents' names are Theodore and Maria Kamberidis. Both of my parents were born in Greece. I have one brother, Nicholas, who is four years younger than I. I grew up in Roslindale. In the 70s and 80s there was a large Greek community in Roslindale and there are still some traces of it today. Our church was St. Nektarios Greek Orthodox Church.

Growing up, my childhood was just like that of any other Greek-American boy. My brother and I went to church every Sunday, we went to church school after Liturgy, and during the week we went to Greek school.

My relationship with the church probably changed when I got older, around 10 years old. I began serving in the altar and really started enjoying the services as an altar boy. My favorites were the services of Holy Week. I remember when I was 13 years old, Holy Week fell on the same week as our spring vacation. No school meant I could attend all the services. I was so excited. That year I also started truly fasting. Funny thing though, I was so weak and tired that I fainted during the Lamentations on Great Friday!

I met Diaconissa Parthena when I was 16 years old. She also grew up in St. Nektarios Church. We didn't know it at the time, but we would be married 5 years later. Our first son, Theodore, was born a little bit later, and now we have three sons: Theodore 13, Panayiotis 5 and Thomas 5.

I had my own family now and I did the things most Greek-American families do. My life in the church was becoming a routine. We went to church on Sundays, Holy Week, and Nativity. We attended the services, but something was missing, something was not right.

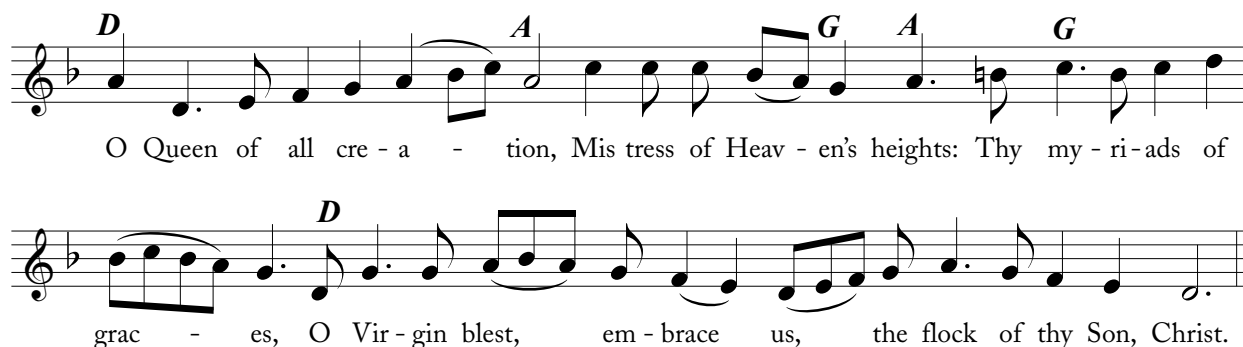
About eight years ago my wife and I were introduced to Father Isaac and the Holy Transfiguration Monastery. My wife and I started attending some of the services at the monastery. Fr. Isaac and I would have frequent talks on church history, the Holy Fathers, and prayer. He also introduced me to books on the lives of the Saints and spirituality. Things then started to change for our family. Going to church on Sunday was not just a routine anymore. With the help of God, our family started to grow spiritually. As our spiritual life grew though, my wife and I still felt a void in our hearts. That void was filled when we came over to the true Church. We were not searching anymore. I can truly say that we were home now. We have been parishioners at St. Mark of Ephesus for almost two years now. I thank God every day that He has allowed me to come into the Church, and to provide me with Fr. Isaac and Fr. Christos. With God's grace, I was deemed worthy to be ordained deacon on November 3/16 2008. Glory be to God for all things.

Fr. Deacon George Kamberidis



Metropolitan Ephraim, Deacon George, Diaconissa Parthena, Thomas, and Panayiotis

o queen of all creation



Disdain us not, O Mother, * Maiden most chaste and pure;
 Left destitute and grieving, * to thee we cry out, bringing * this ode from souls most poor.
 O well-spring of compassion, * fountain of holy grace:
 Thou art our joy and gladness, * our comfort in all sadness, * our hope in our disgrace.
 Protectress of all pious * Orthodox Christian souls,
 Of orphans, poor and widows, * and all that live amid woes: * preserve us pure and whole.
 Should we, thy lowly servants, * journey to distant lands,
 Forget us not, O Maiden; * be quick to grant thine aid then, * and keep us in God's Hands.
 Thy love and great compassion, * all-holy Maid most blest,
 Doth purge our mind's defilement, * our body's gross and vile bent; * thou art our peace and rest.
 O Mother, sweetest Mother, * Mother of loving care:
 Take pity. Maid, on all those * in bitterness and sorrows; * accept their heartfelt prayer.
 Deliver our immortal * and precious soul from death,
 From Tartarus and torments, * and from their allied portents, * until our final breath.
 Look thou on us with eyes of * loving compassion. Maid;
 We orphaned ones and needy * cry out this poor entreaty: * Come hasten to our aid.
 All we thy children cry out: * Save us and help us flee
 All heresies, temptations * and sins amid the nations * bereft of God and thee.
 And when our soul is parted * from this its brief abode,
 Present us to the Saviour, * thy Son, Who holdeth sway o'er * this world with love untold.
 And at the dread and fearful * hour of our repose,
 O Lady, come, redeem us; * deliver us, the heedless, * from our satanic foes.
 Then, gathered in the Heavens * with the Angelic Hosts,
 We all shall sing the praises * of Christ our God Who saved us, * O Maid, our hope and boast.
 Aflame with love and fervour, * praying on bended knee,
 Exulting in Thy glory, * Thy chosen shall extol Thee, * O Holy Trinity.
 Though martyrdom await us, * this is our prayer and hymn:
 We long to dwell, O Mother, * with Christ, thee and none other, * save those who honor Him.

Translation Copyright 2009, Holy Transfiguration Monastery, Brookline, MA

Special Thanks

In the article, *Except the Lord Guard the City*, that appeared in Issue 31, 2008 of *The Faithful Steward*, I inadvertently overlooked to acknowledge and sincerely thank the individuals who contributed funds for the icon of our Lord, God and Saviour, Jesus Christ. Without your support it would not have become a reality. Please forgive me.

Also a special thanks to Bob Charles and Jessica Moniz, his Administrative Assistant, who worked so diligently to help bring all this to fruition. Their contact was Erin O'Connor, intern, in Mrs. Anita McBride's office, who kept us all abreast of the various changes as they occurred.

I also failed to say that the icon was written by Andrij Maday who lives in Cleveland, OH. Andrij's web site is: www.andrijmaday.com/home.

Holy Transfiguration Monastery provided the books and Holy Nativity Convent provided the candles as gifts.

St. Anna's Orthodox Church was the sponsor for the icon, as well as the laser cut icon of St. George the Great Martyr, which was prepared by Holy Nativity Convent.

In Christ,

Father John Fleser

Thoughts to Ponder

Submitted by Mother Makaria

From Dr. Dean Ornish, MD, Director of the Preventative Medicine Institute, an internationally renowned advisor on current health issues, in a lecture to the California Institute broadcast over PBS radio.

When asked "which was better, traditional MDs standard medical care, or alternative medicine and therapies," Dr. Ornish replied, "Neither. Actually, there exists a third practice, which, sadly, has now gone out of style for most people in society. We are far now from the practice of generations before us, inasmuch as people used to turn to their clergy with their ills of both body and soul, or, flesh and spirit, if you will.

"Both the Christians and the Jews have a form of confession, which people used to practice, which is now, sadly, shunned by most people who consider it outmoded. That personal unburdening goes a long way in helping people stay in a healthy balance physically and mentally. That so-called alternative medicine came into its own in this century, coincided a great deal with people quitting intimate one-on-one relationships with their clergymen.

"Standard medical practitioners—MDs in hospitals and offices—are far away and too busy to give their patients much emotional talk-time. Their tight schedules simply do not permit it. So now people go to massage therapists, personal trainers, chiropractors, aroma therapists, and the like. They are touched and they are listened to. The therapists talk to them, asking caring questions, giving support and advice. None of that makes alternative medicine better or more effective than traditional medicine, but it simply supplants the effectiveness and function that used to be filled by attending one's church or synagogue and confiding in one's clergyman.

"There's no magic to it. We're designed that way. We need to unburden to someone who can help that mystical combination that we are, of body and soul. And most people would benefit strongly if they returned to this most ancient of religious practices of confessing to their clergyman.

"Often the answer to good health is in the depth of the human soul."

Holy Cross Monastery

Our Spiritual Journey to the Holy Orthodox Church in North America
by Archimandrite Nicholas

I do not want to focus on the past. As I started my journey three years ago to establish this blessed monastery of the Holy Cross, it was so painful to learn that no one was interested in this project except my dear spiritual friends from former parishes.

Right from the beginning I prayed that the Holy Cross Monastery in Niagara Falls would become a spiritual cradle in the western part of New York. Unfortunately, I could not envision this lack of interest. I realized that one thing was needed: to pray that God's guidance would lead me to the right Church and to the right people.

Finding myself with no other recourse than to trust in God's help, I prayed: "Lord don't let the enemies exalt over this. Bless and make this a little spiritual garden to enlighten many souls who search for You through faith."

I strongly believed that "patience and solitude" gives "power and facility," as Saint Isaac the Syrian once said.

I almost ended in despair but prayed hard, knowing that despair is not from God, as the Holy Fathers tell us.

One day, driving back to the monastery from a hospital, I suddenly found myself on Olivet Street in North Tonawanda and happened to notice a church with an Orthodox Cross. As I stopped and looked through the window, I saw so many beautiful Orthodox icons, and I was very impressed by the iconostasis. I wrote down the

phone number. When I called, Mother Makaria answered. She told me that this is an Old Calendar Orthodox Church under Metropolitan Ephraim, and she gave me all the information about the Holy Orthodox Church in North America.

One year later, as my struggle intensified, I asked more then ever for God's guidance. Once again I drove to North Tonawanda and came across the same church. At this time I decided to call Mother Makaria again.

She informed me that Metropolitan Makarios of Toronto would be at the canal festival in town, to help raise funds for the Church of the Holy Protection.

For me it was a blessing to meet His Eminence who reminded me of the early Church Fathers, humble and very inspiring. He invited me to visit the diocese in Toronto, and Holy Theotokos Convent in Newmarket, Ont. At the con-

vent I met Archimandrite Isaac, the abbot of Holy Transfiguration Monastery in Brookline, MA. Shortly after, I visited Holy Transfiguration Monastery where I met Metropolitan Ephraim, Bishop Demetrius, Elder Archimandrite Panteleimon, and the Brotherhood.

I felt that God wanted me to be there to see truth, to liberate me from my hopeless captivity, and to lead me into this promised land of the Holy Orthodox Church in North America.

I came back to my monastery filled with joy, because I found the true Church, and I shared my joy with all the people who came to the monastery. They saw how hard I was struggling and they also saw my commitment to Holy Cross Monastery. They assured me without hesitation that they would follow me, and they also expressed their desire to be received into the Holy Orthodox Church in North America.

Having prayed fervently to the Holy Mother during the

Dormition fast, I then expressed the desire to be received into the Holy Metropolis of Boston by his Eminence, Metropolitan Ephraim.

Being received into this Holy Church was the greatest joy and blessing for us. Finally we were able to celebrate the monastery feast day of the "Elevation of the Holy Cross" with a hierarchy, clergy and pilgrims.

On our feast day, Metropolitan Ephraim, received the faithful into the Holy Church through holy chrismation, and

myself by *cheirothesia*.

"How great art Thou, O Lord, and how manifold are Thy works!" What a great joy to celebrate the monastery feast day along with a hierarchy, guest clergy, and faithful from Toronto, Canada and North Tonawanda, New York!

All of us were exalted spiritually by our Archpastor, Metropolitan Ephraim; his words and his presence will remain in our hearts, and we will never forget this event.

His Eminence made this event a historical one for us and added a little spiritual garden for His flock, which marked a new beginning in our monastery life.

We pray that from now on we will continue our spiritual journey together, and we pray that God will richly bless the Holy Cross Monastery, keeping its doors always open to receive our brothers and sisters in Christ with love.



Introducing the Pastor of Saint Philaret Orthodox Mission

I am Fr. Michael Marcinowski. I am originally from Long Island, NY. I went to the State University of New York/College at Cortland. Cortland is approximately an hour and a half from Holy Trinity Monastery in Jordanville, NY. I visited the monastery regularly and was baptized there in 1981 into the Russian Orthodox Church Outside of Russia. Matushka Nina and I attended the Parish of St. Nicholas in Endicott, NY. We moved to the Worcester, MA area about a year later in pursuit of a career. I work for Hewlett-Packard Corp. We became members of Holy Resurrection Orthodox Church. In 1994 I was ordained a deacon by Metropolitan Ephraim and four years later I was ordained to the priesthood by Metropolitan Ephraim. I served at Holy Resurrection until 2007, and then served a year and a half at Fr. Spyridon Schneider's Parish of St. John the Russian in Ipswich, MA. I live in Barre, MA with Matushka Nina and our seventeen year-old daughter Katherine. Our older daughter Irene lives and works in Keene, NH. David, our oldest lives in Colorado. I look forward to serving the Parish of St. Philaret in Chicopee, MA.

Mansions Temporary and Everlasting

Is it a fine thing to build one's self splendid houses, to have many servants, to lie and gaze at a gilded roof? Why then, assuredly, it is superfluous and unprofitable. For other buildings there are, far brighter and more majestic than these; on such we must gladden our eyes, for there is none to hinder us. Wilt thou see the fairest of roofs? At eventide look upon the starred heaven. "But," saith some one, "this roof is not mine." Yet in truth this is more thine than that other. For thee it was made, and is common to thee and to thy brethren; the other is not thine, but theirs who after thy death inherit it. The one may do thee the greatest service, guiding thee by its beauty to its Creator; the other the greatest harm, becoming thy greatest accuser at the Day of Judgment, inasmuch as it is covered with gold, while Christ hath not even needful raiment. Let us not, I entreat you, be subject to such folly, let us not pursue things which flee away, and flee those which endure; let us not betray our own salvation, but hold fast to our hope of what shall be hereafter; the aged, as certainly knowing that but a little space of life is left us; the young, as well persuaded that what is left is not much. For that day cometh as a thief in the night.

St. John Chrysostom, Homily xlvii, *Homilies on the Gospel of Saint John*.

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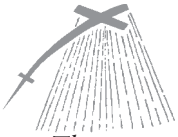
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Registrations will not be accepted
after June 30

Please register early



About Our Logo
A Divine Confirmation

The cross on our masthead commemorates the miraculous appearance of the sign of the Cross near Athens on Sept. 14 (according to the traditional Orthodox calendar) in 1925. Anti-Orthodox and secularist forces in power in Greece, together with the Ecumenical Patriarchate, had forced the changing of the traditional church calendar in 1924 as a first step toward uniting with the heterodox churches of the West. Shining in the evening sky on the traditional feast day of the Exaltation of the Cross, this extraordinary appearance of the Cross is a divine confirmation of Holy Tradition in the Orthodox Church and of the calendar as one facet of Holy Tradition.

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The Faithful Steward is the official newsletter of the Holy Orthodox Church in North America. Under the editorship of Metropolitan Ephraim of Boston, *The Faithful Steward* appears three times yearly, and is delivered free of charge to the faithful of the Holy Metropolis of Boston. For others, a donation of \$2.00 an issue is requested.

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THE DIOCESE NEEDS SUPPORT

“Every good giving and every perfect gift is from above, and cometh down from the Father of lights” (James 1:17). The perfect gift is the one that only membership in the Church can give: the knowledge of true worship and the grace of the Holy Mysteries. But our era suffers from a famine of truth and the true worship of God. In our weak way, we try to feed those who hunger for God. Your prayers and your donations help the Church in this awe-inspiring ministry. Another way to help is to make a bequest to the Church in your will. Remember that God loves a cheerful giver. Also remember that *The Faithful Steward* is in need of your support.



The Faithful Steward

A Newsletter of the Holy Orthodox Church in North America

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